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ingenious. It is this richness of experimental effort, together with this comparative manageableness of the field, which makes the Boston problem, and this book as a reflection of it, of peculiar interest.

Here are treated not only the relief agencies in all their kinds, but the most multifarious efforts to educate, elevate, amuse, and employ, and not only these, but the agencies of thrift and co-operative self-help which lie outside the field of philanthropy. Here, too, are not only the public agencies for providing for the needy, the sick, and evil-doer, but, in the shape of Mr. Richard Hale's "legal suggestions" and Mr. Estabrook's summary of housing legislation, a most convenient and instructive outline of what Massachusetts has done in regulations on behalf of education, safety, and health. No exercise could be more fruitful to the public-spirited citizen than to run over these pages, comparing point with point for his own town, noting in which Boston falls behind, in which runs ahead, and how many of the latter are applicable to the conditions with which he has to deal.

The student of municipal functions will also be interested to note the many new lines of municipal activity opened up, to a large extent at least, under Mayor Quincy's leadership—the baths, bathing beaches, and gymnasia, the "chilled-water" fountains, the summer camp for boys on one of the harbor islands, the twenty-seven stations and reading rooms of the public library, the public concerts and public lectures, the latter copied from New York. The credit of the new departure by which the insane, paupers, and children are put under the care of three separate unpaid boards of men and women is also due in part at least to Mr. Quincy.

It is but fair to add a word of well-deserved praise for the intelligent and painstaking execution of the body of this directory, and notably of the index. Only those who have done similar work can measure the cost of this care and completeness.

EMILY GREENE BALCH.

BOSTON, MASSACHUSETTS.

A CRITICAL EXAMINATION OF BUTLER'S "ANALOGY." By the Rev. Henry Hughes, M.A. London: Kegan Paul, 1898. Pp. xvi., 276.

The aim of this piece of thorough analysis and rigorous argument is to expose the intellectual weakness of the means employed by Butler in his famous defence of Christianity against the attacks of Deism. The work is done from a sympathetic stand-point; for

not only does Mr. Hughes value highly the enthusiasm for the moral life pervading the "Analogy," but he accepts the doctrine, defended in it. Few of Butler's arguments escape condemnation, while none escape notice. The result is mainly negative: at the same time, Mr. Hughes introduces, more or less incidentally, his own view of the basis of constructive reasoning in support of Christian doctrine. Thus, instead of trying, with Butler, to infer from the natural to the supernatural by the principles of continuity and uniformity, which are properly applicable only to the knowable universe of experience, he would make the Personality of God, revealed in Conscience as moral, the basis of inference; and so, accepting the fact that, as regards the supernatural, we can only predict *moral* facts, avoid making it a mere repetition of the natural. Besides making many other less general objections to Butler's use of analogy, Mr. Hughes questions the sufficiency of the probabilities thus established to serve as grounds for determining virtuous action from prudential motives; but the criticism seems hardly justified, granting that there *is* a balance of probability in favor of a future life in which happiness and misery will depend on present action. Of more importance is his condemnation of Butler's view, implied in much of the practical part of the "Analogy," that a virtuous life, adopted from motives of prudence, is equivalent to a religious life.

Throughout the book, the question forces itself upon one: is such elaborate treatment of Butler's arguments really necessary, considering the distance between his thought and that of the present day?

M. FLETCHER.

GIRTON COLLEGE, CAMBRIDGE.

BOOKS RECEIVED.

- THROUGH BOYHOOD TO MANHOOD: A Plea for Ideals. By Ennis Richmond. London, New York, and Bombay: Longmans, Green & Co., 1899. Pp. 194.
- THE TYRANNY OF CUSTOM, PART III. By Samuel Fox, Edward Pickard, and Edwin Tregelles. Flushing, near Falmouth: Edward Pickard, 1899. Pp. 48.
- SPINOZA: His Life and Philosophy. By Sir Frederick Pollock, Bart., etc. Second Edition. London: Duckworth & Co., 1899. Pp. xxiv., 427.
- ON THE REALIZATION OF THE POSSIBLE, AND THE SPIRIT OF ARISTOTLE. By F. W. Bain, M.A., Quondam Fellow of All Souls' College, Oxford. London: James Parker & Co., 1899. Pp. xii., 275.